

NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT,
SAITH THE LORD.

The
PENTECOSTAL

Evangel

OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

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A HELPFUL MESSAGE BY

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Montgomery*

SOME SECRETS OF FAITH

IN speaking of the faith of Abraham the Word tells us that he was made "like unto Him (margin Oxford Bible) whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17. This calling those things which be not as though they were is faith, and this only is faith. That which waits to see before it believes is not faith; it is nothing but rank unbelief.

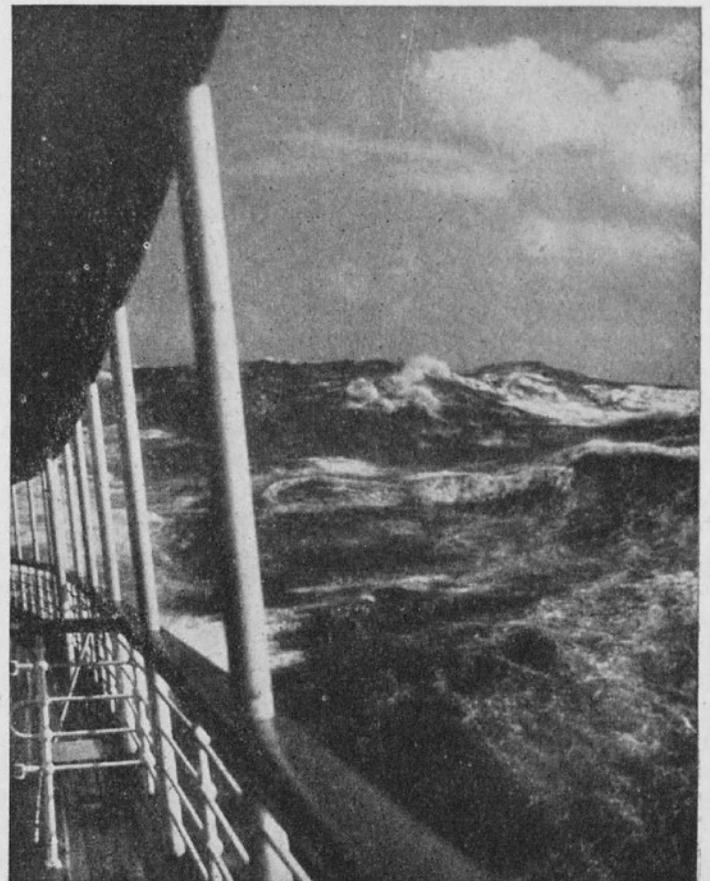
God has promised to honor faith but He cannot honor unbelief because it dishonors Him. Why do we need such constant teaching on this line? Because our whole nature is opposed to God's way of faith. Not so when it comes to exercising the same principle of faith toward man, because we do this continually in our transactions one with another; otherwise business could not exist as it does today. All the business of this world is based on a similar principle of faith; but as the natural man is enmity against God he refuses thus to believe God, when it is God's Word he is required to take instead of man's.

Now we have a natural power to exercise faith, but in order to exercise faith Godward the blood of Jesus Christ must cleanse us from sinful unbelief, and the power of God's Holy Spirit quicken us to believe. Through sin our whole race has been filled with unbelief toward God. Nothing but the blood of Jesus can cleanse away this unbelief; but, praise God, this sin has been borne for us, the same as every other sin, and we may be made free, so that our whole soul shall flow forth to God in living faith.

Abraham had this faith and we are exhorted to walk in the steps of that faith of our father Abraham. Since God expects us to do this, and commands us to do it, He will give us the enabling. Man makes to us a promise and we thank him as soon as the promise is made, before we have the slightest indication, other than his word, of its being accomplished. How many of us thus thank God on His promise alone before we see? We find this same principle of faith brought out in Mark 11:24: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

At the moment of prayer, as we plead God's promises, we are to believe that God gives the answer, and that He causes the thing which does not exist to come into existence in answer to our faith. Not that He will do it, but that He does the work at that instant, and as we keep praising, He will manifest to us that which He has already wrought. Of course there are important conditions. 1 John 5:14, 15: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever

we ask, we know that we have the petitions that we desired of Him." God could not work this in our hearts if we were not asking according to His will, so it is most necessary that we search His Word and be perfectly sure about His will, and then we shall have confidence that He hears us, and know that He grants our petitions. At the time of my miraculous healing when a young girl, very
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A FAITHFUL SERVANT in a DRY PLACE

J. L. O'DELL, KANSAS CITY, MO.

"And it came to pass after awhile that the brook dried up." 1 Kings 17:7.

THESE were dark days in the land of Israel. Famine was abroad, and ghastly death looked many in the face. The cause of this calamity was the sin of the people. It was sin that had cut off their water supply. It was sin that had withered their gardens. It was sin that had parched their fields. It was sin that had blighted their fruit trees. It was sin that had changed their land into a desert. Sin is ever the mother of desolation and of death.

Elijah had been sent of God to warn Ahab of this impending disaster. Having warned him, he went at the command of God into the wilderness and abode by the brook Cherith. There God supplied him with food to eat and with water to drink. It was a situation altogether congenial to the prophet. He was a man of the open spaces, a citizen of the out of doors. Therefore he found life quite pleasant in the solitudes by the brookside.

But one morning the little stream was less songful than it had been. Its prattle was more hushed and subdued. There came to him the startling realization that the waters of the brook were failing. He could not shut his eyes to the fact. Then came a day when not a drop of water was to be found.

This experience of the prophet is not at all unique. There are few of us indeed that have not known at some time the tragedy of the dry brook, and we read in this story of the prophet a bit of our own autobiography. What a beautiful brook yours was, clear, sweet, and flower-bordered! The great trees bent above it and mirrored their loveliness in its depths. Grass, beautifully green, grew upon its banks. It was as songful as a mocking bird, and as talkative as a happy child. But it came to pass that the brook dried up, and you cannot think of it even today without a stab of pain and a gush of tears.

What was your brook? Maybe it was a prosperity that vanished, leaving you with only scorching sands of poverty. Or the gushing stream of buoyant health that withered up under the blistering sun of disease till today every breath is an agony and every hour a torture. Or

youthful ambitions and dreams. But your ambitions have been unrealized and your dreams have died under the devastating breath of failure. Or from a brook of tender human love, the loved one slipped away, and today there is a void that nothing in this world can fill, and you feel that the future must be little more than an unutterable longing for "the touch of a vanished hand and the sound of a voice that is still."

Why did the brook dry up? I wonder if there is any satisfying answer to this question. I wonder if the prophet found

an answer that brought him consolation and healing of heart. I wonder if we who have passed through like experiences can find an answer that will bring a bit of help and healing to our hearts. Why did the brook dry up?

To begin with, let us be sure of this; the brook did not dry up because God had forgotten His prophet. It did not dry up because God was so busy governing the universe and creating worlds that He allowed all thought of Elijah to be crowded out of his mind. You and I, forget sometimes, but God never does. He is great enough to light suns and fashion stars, but He is also great enough to stoop to the humble task of clothing the lily. He is not too busy to sit by the sick bed of a sparrow, and later be present at its funeral. Be sure of this that whatever of seeming harm has come to you, or to the prophet, it did not come because of the forgetfulness of God.

Neither did this disaster take place because of the forgetfulness of God.
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Signs of Life Among the Jews

G. HERBERT SCHMIDT

ONE of the foremost signs of the nearness of the Lord's coming is that the Jews are springing into prominence, both politically and religiously. This is the revivifying in "the valley of dry bones" of the descendants of Israel.

Long has been the night for the Jewish race, weary their march through the ages, bloody their pathway, tearful their existence, and pathetic their vain attempts to continue their original forms of worship. Having rejected their Messiah, who is the fulfillment of the law, their further endeavor to keep up their Old Testament forms of worship necessarily led them into a ridiculous labyrinth of forms and rules.

In their age-long wanderings they have stubbornly, persistently carried with them hatred of Jesus Christ. How tragic it always seemed to me when I saw them in Poland spitting out their intense aversion whenever the name of Jesus was mentioned in their presence. This is the practice of the orthodox Jews of Poland.

Then came Hitler, and with him the awful tragedy—the greatest in the history of this inextinguishable people. Ghettos were established which became cemeteries of paupers as well as millionaires, of illiterates and university professors, scien-

tists, world-renowned musicians, and men of research: all were submerged in the cauldron of a senseless hate.

"Remember, Jesus Christ, your Messiah, is your greatest, your only hope," I said to a refined-looking, middle-aged gentleman in the Ghetto at Lodz. I shall never forget the piteous look of longing, pain, and anguish on his face when, after looking at me a long time, he answered longingly, "If I only could find Him, my Messiah."

The Nazi guard forced me to move on, but that refined Jewish gentleman stood as if riveted to the ground, watching me disappear in the distance. As I looked back it seemed to me that he brushed over his face with his hand as if wiping away tears, tears of longing like other millions of teardrops shed by the race on their pathway through the ages of unbelief.

In Sweden I met some of the Jewish refugees in their camps. They had managed to survive and had been brought to Sweden, where a noble government has tried faithfully to give them the best possible care. They hoped to remove from their faces the expression of terror still there as a result of the horrors they had had to endure by the hands of renegade sons of Christian parents, in a supposedly

Christian country, where Nazism was the logical result of German Higher Criticism, which is also the parent of Modernistic ideology, now so deeply ingrained in modern Christianity.

The kindly camps where these remnants of God's ancient people were housed, properly clothed, fed, and treated as human beings should be treated, seemed to me an attempted apology of one "Christian country," Sweden, for the horrible wrongs and agonies the Jews had suffered in another "Christian country." The Jews cannot be expected to distinguish between true and false Christianity. Should we then wonder if they should feel inclined, more than ever before, to expectorate whenever they hear the name of Jesus?

But they did not expectorate when, in a Christian service, we testified about their Messiah. They showed no signs of disgust, not even the slightest evidence of ill will. Gladly they streamed out into the yard and took their places around us when we appeared and began the meeting. Natives of several countries, they spoke different languages, so it was hard to address them, except in Yiddish which we do not speak. In whatever language we used there was a large percentage who could not understand. Someone suggested that they could be addressed in the German tongue. The local pastor had some songs mimeographed in German. They were distributed, and to my astonishment those women clustered around the leaflets, trying to join in the singing about Jesus. There was no antagonism shown. Who could have blamed them if they had taken it as a biting insult to be asked to listen to the language in which millions of their kin had heard the last brutal commands before they were murdered. But they asked to be addressed in that language in order to hear the Word of God about Jesus, their Messiah. Not one protest was heard, nor one intimation of ill will. They listened intently. That was a sign not only of nobility but of an acute hungering after God.

Those emaciated creatures who had gone through the abyss of sorrow and pain, whose parents, sisters, brothers, children had succumbed under the heel of Nazi hate, listened to the message of the gospel, oblivious, it seemed, to the fact that they were hearing the German language spoken, so absorbed were they in hearing the glad tidings of Calvary. That they understood was evidenced by the quiet tears that rolled down their pale cheeks. Souls groping for the great Light, for the way to the Messiah, who is the only propitiation for sin; the anointed One, who came to preach the

gospel to the poor, who was sent "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Is it not marvelous and noble of the daughters of Judea thus to listen to the message of Jesus after such calamities? Yes, and it is a sign that a great change is taking place among the Jews mentally. Their longing for the Messiah is acquiring an impetus which overrides the hate of their former tormentors, because their mind's eyes are fixed on what is being told them. They are hungering and longing after the truth regarding their Messiah.

This is a sure sign of movings among the dry bones, a beginning of abating antagonism against the thought that Jesus is their beloved Messiah. To us it is the great sign of the times. The olive tree is budding. There is a moving among the bones of scattered Israel. Christ is winding up the affairs of our time. Events are shaping themselves at an astonishing-



We are printing two pictures of Gustav Herbert Schmidt and his two daughters, Ruth (age 11) and Karen (age 6). The picture at the right was taken when the girls arrived in Stockholm and the other was taken a month later.

• Readers of the *Evangel* will remember that after his imprisonment in a Nazi jail in Danzig for six and a half months, knowing that he was likely to be put in a concentration camp, Brother Schmidt escaped as a stowaway to Sweden. He did his utmost, without success, to arrange for his wife and two children to follow him to Sweden.

Sister Schmidt died in 1944. A friend fled with Karen to central Germany before the Russians advanced on Danzig. When the Russians were bombarding this city, Ruth together with her feeble grandmother escaped also to central Germany. Both children suffered innumerable hardships; both had typhoid fever, and both nearly starved to death. Much prayer was made for them, and their lives have been

ly rapid pace for the last agonizing years of this dying dispensation, preparing for the final judgment of the human race which, although given such marvelous opportunities, has trampled under godless feet the most holy pleas and invitations of the Christ of God.

The dry bones will take on flesh; the breath of God will enter the dead bodies; the Messiah will enter the heart of thousands of the Jewish remnant, and then they will become messengers of the Cross, the proclaimers of God's intentions for the coming age.

And we of the body of Christ? Let us give ourselves freely and unreservedly to our Redeemer, the crucified Christ. Let us crucify our ugly old self determinedly and fully prepare for that day so that we shall be able to escape the judgments which will come upon this earth.



preserved by a long series of miracles. Brother Schmidt has brought them both to America and God has wonderfully provided a home for them at Redondo Beach, Calif.

Brother Schmidt is in great need of a car, and our Missions Department will be pleased to receive gifts for this purpose. He will be in the Middle West during the month of August and can be addressed in care of Joseph P. Wannemacher, 1136 W. Madison St., Milwaukee 4, Wisconsin.

We desire to heartily recommend Brother Schmidt's remarkable book, "Songs in the Night," to those who have not read it. This story tells how God brought heaven down to him in his prison cell in Danzig. This book should be in every Pentecostal home. It will minister encouragement to everyone who reads it. Five editions of this book have been sold in Sweden (13,000 copies) and it is proving a best seller in Norway. It can be obtained for 75 cents from the Gospel Publishing House, Springfield, Missouri.

Nourished and Cherished

FOR no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church." Eph. 5:29. There is nourishing and cherishing. Some are nourished and not cherished. The mother gives the babe nourishing and cherishing. Individuals take nourishment, and many desire cherishing that they may flourish, that they may prosper, that they may be at their best.

How does Christ nourish and how does He cherish His church? He nourishes it through the Word, through memory of His death and His coming, when the bread and the wine are partaken of at communion, and through prayer. There are the outward nourishings; but there is also an invisible power or process, there is the cherishing. Can you define the cherishings that the mother gives to the babe? Does a mother need a book of instructions to tell her how to cherish her babe? She might laugh at them. She says, "I don't want your book; I know how to love my baby without an instruction book."

The polite young man may study a book on etiquette, but etiquette will never win a bride. Eliezer did not stand on etiquette. He captivated the bride by giving her the presents, and he eulogized Isaac and his father. The presents and the ornaments, however, did not win Rebekah. It was Eliezer. The other servants knew the story of Abraham and Isaac and their wealth as much as Eliezer, but they would not do. Eliezer was the representative of the unseen, the wooer of the absent lover. Rebekah did not fall in love with Eliezer. It was not Miles Standish over again. But she did fall in love with the one whose beauty and worth he set forth.

"Whom having not seen ye love!" Eliezer was a wonderful courtier and his master Abraham had implicit confidence in his representative. And as Eliezer provided transportation, escort and provision all the way back, Rebekah was nourished by the representative of Isaac until such time as Isaac could take her to his own tent.

Do you think the type was any better looked after than the antitype? Rebekah lacked nothing. There was adequate provision made for the long journey. They never lost the track. They were not waylaid by robbers, and the bride was not stolen and held for ransom. Christ loved the church, and gave Himself for

it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." During the interim of the purchase and the presentation, the nourishing and the cherishing will be adequately looked after.

Cherisheth! Can you define it? No, but you can realize it in experience. This is absolutely unknown and foreign to those who are not His. "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32. How many who are not His know anything of this kind of heartburn? Those who are not His are sore of heart when things are not right in the world, but they have never had burning hearts.

The ministration of the Spirit, the communion of the Holy Spirit, the consciousness of His presence, and many, many other things inexpressible and indefinable, are just acts of His cherishing.

"He cherisheth it." You see that gardener with that choice plant. He fertilizes it, he prunes it, he waters it. That is the nourishing, but his duties do not end there. There is the caring for it. He studies the light upon it, he studies the air, whether it is too hot or too cold, or whether there is a drought; he removes the decayed leaves and watches for blight or mildew. This is cherishing. In

other words, the plant is the object of his care.

Christ is the Vine, ye are the branches, and your heavenly Father is the Husbandman. Can you understand or imagine the care the Husbandman has over the branches? They are the branches of His Vine, He is the Plant of renown, the Vine of renown, and the Husbandman wants us to be worthy branches of the renowned Vine. He does not want the branches to be a disgrace to the Vine. He does not want the sap, which is prolific in the Vine, to be hindered or stayed from entering the branches. "I, the Lord, water it moment by moment." He loved the church. He nourisheth and cherisheth. You can trust His love to bring about and to do all that is necessary to perfect the object of His love. All the details as to bringing about the completeness and perfection of the branches of the Vine can be entrusted to the One who loves.

See the ardent lover. Look at the difficulties he has to win the bride, the one he loves—his financial position, his poor standing, the opposition of parents, distance from the one he loves, difficulties of communication, the vagaries and the uncertainty and the inconstancy of the one he loves. But love finds a way through all, and he wins his bride. He nourishes and cherishes her through the difficulties, and he appreciates her all the more when he has had trouble to win her.

"No man ever yet hated his own flesh; but nourisheth and cherisheth it." We are Christ's own flesh, bone of His bone, and flesh of His flesh. Is He nourished? "I live by the Father." Is He cherished? He was in the bosom of the Father, the only begotten of the Father has been loved by the Father, has been glorified by the Father.

Does the Son love? Paul was the spokesman for all who are redeemed when he said, "Who loved me and gave himself for me." Gal. 2:20. You may be conscious of the acts of nourishment. Seek to be equally conscious of the quieter, more secret acts of cherishing that Christ wishes His bride to recognize and experience. Amen.

PURITY OUT OF FILTH

Look at the white water-lily whose roots are in the black mud, and whose resting place is on the stagnant wave. It draws its pure beauty and breathing beneficence from some principle of life within. The alchemy of divine love can transmute dross to gold, and, though our sins be as scarlet, the blood of His dear Son can wash them white as snow. The result ever is peace.—Frederick Farrar.

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"I Sat Where They Sat"

Ezekiel 3:15

MRS. KENNETH GRAY

A SHORT while ago, my husband and I were asked to take over the work in a station which had until recently been occupied by the Japanese army. The city lay only twenty-five miles from the then existing Japanese lines.

We came to the city to find it a place of desolation and debris. It was filled with hundreds of refugees from all parts of that province. It had been bombed again and again by the Japanese planes and large areas of it had been flattened and torn. Here and there among the sad ruins stood parts of homes, the shattered walls standing like stark sentinels amid the debris.

The thing which touched our hearts most, however, was the hundreds of refugees who came daily to the gate of the mission compound pleading for help. Funds had been given for the relief of these refugees, but the need was far greater than the supplies could adequately meet. There was no alternative but to use the available funds only for the women and children, since they had the least chance of earning a living and were, for this reason, the greatest sufferers.

It was our practice to give no relief without first giving these refugees the gospel. They were asked to first attend a half-hour class, during which period they were clearly and simply told of the Saviour's love for them and His provision for their eternal salvation on the cross of Calvary, after which they were given their portion of rice or clothing. Hundreds of women and children came to these classes each day, the numbers finally becoming so large that it was necessary to divide them into smaller groups.

What a sad and pathetic sight they made as they huddled miserably together on the hard benches for those daily gatherings! Their thin, tattered clothing was inadequate for the rigors of the cold, damp winter weather, and they were hungry—starving hungry.

The group under my care usually numbered from eighty to one hundred and twenty women. These attended regularly, thus giving me opportunity to make careful enquiry concerning their background since I was interested to ascertain what percentage of these women had had any previous opportunity, either in their

home districts or during their wanderings, to hear the message of salvation. During those days I never met one woman who had ever before heard the gospel story. This condition amazed me. It was a challenge not only to help them physically but to seek their spiritual welfare and give them of "that meat which endureth unto everlasting life." I would stand before them each day carefully and simply telling of Christ and His death upon the cross of Calvary and how He yearns to have them put their trust in Him.

They seemed to listen, but when I finished the message each day and had asked them if they understood, or if they were desirous of surrendering their hearts and wills to such a Saviour, they would turn their tired eyes to mine and say, "Mrs.—I am so hungry that I can't understand what you are telling us." And thus the weeks passed without any show of interest or concern on the part of my listeners. I confess that I became discouraged. Would none of these women find the Saviour? Had they only come for the loaves and fishes? Such questions clouded my mind. I gathered the teachers together and we prayed earnestly for a work of grace among these who were so needy in body but much more needy in soul.

Then one day when I had finished teaching my class, one of the women smiled sadly and said to me, "You are making a great effort to have us believe what you are teaching but you do not fully understand. You are a foreigner. What do you understand about the life of a refugee? You just don't understand what it is to live as we do. The Jesus of whom you speak is quite sufficient for you but He can never meet our need. We are too needy!"

I immediately stood to my feet and said to the woman, "O, is that all that is upsetting you? It seems that you feel that I don't understand and that I don't know the life of a refugee. But I do. Let me say that I, too, have been a refugee like yourselves and know what it is to be on the roads fleeing from one city to another in order to keep out of Japanese hands." Then I named over to the women (quite a number had now gathered to hear our



I will love Thee,
O Lord,
my strength

Ps. 18:1

conversation) several of the cities from which we had already had to flee.

They all looked into my face in a surprised and puzzled manner and said enquiringly, "Then you were there, too! You were there, too!"

I said, "Yes, I have been there, too! I know what it is to be a refugee fleeing by day or by night along the roads with the planes droning overhead and the sound of the guns behind me."

Then one frail woman smiled and said, "Yes, then you do know something of that life, but Mrs.—, you have a home and you know nothing of losing your home as we all do. You know nothing of being without a home."

"O yes, I do," I said. "Our home was in Fenghwa and we had to leave it suddenly with only a half-hour's notice. We left our breakfast on the table and the rooms just as we had been living in them. We fled from our home, making our way toward Free China, and our home was then taken by the soldiers and stripped of all its contents. Yes, we lost that home. But listen! We didn't mind losing our earthly home because we have one which God has prepared for us in Heaven, and no enemy shall be able to take our Heavenly Home from us."

The same woman again looked up, smiled wearily and said, "Yes, I believe you do know something of what we have gone through because you have been through similar experiences. But there has been something more difficult for us than anything which has yet been mentioned. When I fled from my native city I took along my child, but due to the cold weather and lack of food he became too weak to travel and soon died on the road, and that has been for me the hardest thing of all."

My heart went out to her in her deep sorrow and need, and I could not keep back the tears.

"I, too, know that sorrow, dear sister! When my husband and I fled from the

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Seeking Eternal Values

E. S. WILLIAMS ON NATIONAL ASSEMBLIES OF GOD
RADIO HOUR, SUNDAY, AUGUST 4.

A WELL-KNOWN secular writer recently wrote, "One of my colleagues enquired wonderingly, 'Is it possible that we may be drifting into a new Dark Ages?'" Then this writer answers, "We are in a new Dark Ages. We are in it up to the neck. The question is whether there are sufficient remnants of civilization left to re-create order and security, or whether the anarchy that has swallowed most of civilization already has become universal, to the point where the whole world is given over to armed gangs, and no man's property or life is safe anywhere on the globe. Governments are created by leaders of armed gangs; . . . strikes are called, entailing cruel deprivations for tens of thousands, and suddenly ended because its leaders become suspicious of each other's ambitions. Technology is not civilization, nor is science necessarily its handmaid. Civilization is social integration. Civilization is the rule of law."

Had a minister made the above statement he would have been considered a "crackpot." When it comes from a secular writer, of world-wide reputation, will it still be called a fantasy? We have been fooled and have been fooling ourselves with a propaganda that we must be broad, that there is good in everything. We have sent our children to seats of learning where their faith has been undermined and ancient moral standards have been called archaic. Now we face a bankrupt world—financially, morally, and spiritually. Those who have cried out against this corrupting apostasy have been dubbed ignorant ranters; now the secular press comes out with the warning.

Conditions were similar before the Flood came upon the ungodly world of Noah's day. The same unholy conditions were repeated in the days of Lot, in such cities as Sodom and Gomorrah. Jesus said that, as it was in those days, so it would be at the end of this age; iniquity would abound, and the love of many would wax cold. These conditions

reveal that our world is ripe for judgment. We believe the multitudes will pay little attention to these warnings, but we believe there are among them those who will be awakened and give these warnings serious thought. It is to these that we speak, inviting them to seek Christ and eternal values. The salvation of Christ brings peace with God, develops character, establishes morality, honesty, and every honored virtue. This proud, boastful, Christ-rejecting world is headed for governing by Antichrist and the doom of everlasting darkness. My hearer, what will you do about it? Will you seek first the kingdom of God? Will you put your trust in Christ as your personal Savior? The followers of Christ will enjoy eternal blessedness when this world is on fire. You have no time to delay your decision. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear

His voice, harden not your hearts." "Ask the Savior to help you, comfort, strengthen and keep you."

Some Secrets of Faith

(Continued From Page One)

little was heard about divine healing. I was utterly untaught in the things of God, except as the Spirit had been striving with my heart to cause me to yield all to God. It was evidently His design not only to raise me by a miracle from my bed of suffering and helplessness, but also to teach me the way of faith, that I might help others.

The teaching I received from Him in those early days seems all the more wonderful and precious because it all came directly from Himself, and not from any human teacher. I had been brought up in the Episcopal Church and had been confirmed when a girl of fourteen, giving myself to God at that time as best I could, with a very limited amount of light.

The time had come in God's providence when He desired to greatly revive the faith of His people to trust Him for healing of their bodies. His truth must be made manifest, not only in marvelous healings, like mine, but also the teachings from the Word on this important subject. So at the very time when He raised me from my dying bed, He began to teach me the principles of divine faith, and opened my understanding to understand the Scripture. Luke 24:45. His power and condescension in doing this were the more marked because of His taking one so young and utterly untaught in the things of God.

At the time of my healing I was so low that I could not have listened to any human teacher if there had been one at hand, but the dear Heavenly Teacher could, and did, flash His light instantaneously into my mind and heart. While a dear colored woman, Mrs. Mix, of Connecticut, was praying for me, even before prayer had been offered in my room, there came suddenly into my soul the call of God to arise.

At the same instant there came also a Satanic pressure that seemed to say, "You cannot, shall not rise." I seemed a battleground between the Power of light and the hosts

"CROSSED" OUT WITH HIS BLOOD



Ramsay

of darkness. Then came the teaching of God that I must side with Him; that it was altogether my will which would decide the issue; that if I would put my will over on God's side, He would work in me the victory. I could not have put all this into words at the time, but as I willed to believe and not doubt, God wrought in me His own faith and I was enabled to arise in His name.

The next definite teaching on faith from the Holy Spirit was a few moments later, when, with a little assistance from my nurse, I was taking a few steps from my bed to a chair. As those weakened joints, which had been rendered utterly helpless by extreme hyperaesthetic conditions (from the spine), felt the pressure upon them, the most awful physical sensations nearly overwhelmed me for an instant. Then quickly that sweet inner voice spoke again telling me that I must not look at the winds and waves (or in other words, my feelings) but must look right away to Jesus. Victory followed as I obeyed, moment by moment, my Heavenly Guide. My healing was instantaneous, but strength came gradually. Before perfect strength came, while taking an unguarded step one day, I fell heavily to the floor. From long confinement to the bed, my flesh was very tender, and one knee was bruised by the fall and became so swollen and stiff by the next morning that I could not take one step.

Then the Lord taught me a further lesson of faith, which has been very deep and lasting. The feeling of wonder and intense spiritual joy which accompanied this revelation of divine truth has never been forgotten. As I prayed for perfect healing for the bruised place, and power to stand and walk upon that limb, the truth was flashed upon my heart by God Himself, "You have asked. Now, since God is true, He has already answered and you have only to take Him at His word and walk by faith without any fear: as you do this He will give the enabling, moment by moment." I had never known the truth of Mark 11:24, but the Lord gave me this Scripture afterwards to confirm what He had taught me by His Holy Spirit.

How sweet beyond words are heaven's secrets whispered to the obedient heart. God alone can communicate these secrets. There was another thing which I learned in those early days. I tried to tell these secrets to a lady who was seeking healing. I sought to make it as clear as possible, trying to clothe it in logical words, but she entirely failed to grasp my meaning.

One day she came to me in delight saying: "I have found out something new. The Lord has shown me that when I pray I must believe that then and there I

get the answer, and then He will make it real to me." I was astonished and replied, "Why, that is what I was trying to tell you, and I said that very thing to you over and over again." She looked at me in amazement and said, "Was that what you meant?" In this way the Lord taught me that only His own Spirit could reveal His secrets, and if He chose to use us as channels of His Spirit's power, we would have to learn the truth contained in 1 Cor. 2:13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

This *dead reckoning on the Word of God* is essential in every position of faith. Are we seeking justification? How can any soul be saved except by standing upon some promise such as, "Whoso cometh unto Me, I will in no wise cast out," and to believe that God saves him then and there without feeling? Of course, that

soul must meet the conditions and be willing to give himself to God, and forsake sin, or he cannot exercise that faith. But he must first believe and have the witness in himself (1 John 5:10) before he can have the witness of God's Spirit. How can any soul be sanctified except by this reckoning of faith? He must yield all, be willing to walk in the light, and then take God at His Word, that the blood cleanses from all sin. As we take this position without wavering, the Spirit will give the witness within.

In the same way we must stand upon God's promises for the healing of our bodies. He says, "I am the Lord that healeth thee." Ex. 15:26. Faith answers, "Thou art the Lord that healeth me." This is the present tense, not future. If we believe that He meets our faith, and does the work at that moment, we will take the attitude of praise, instead of prayer, and

WITH CHRIST

On July 26 we received a wire: "Carrie Judd Montgomery with the Lord."

We believe that all the heavenly trumpets sounded, all the harps gave forth their melody, and all the bells of the heavenly city chimed for joy to welcome this truly choice saint home.

As a young girl she was a bedridden invalid. But God raised her up, and from that day forth she became a fearless witness to the truth of the great salvation, the wonderful healing, the blessed holiness, and the faith and the love which the Lord delights to bestow on those who seek His face.

She received the fulness of the Spirit in June, 1908, and at the same time was filled with a remarkable love for the Chinese. A number of Chinese understood her speaking in the Chinese tongue under the power of the Spirit of God.

Mrs. Harriette Shimer, a missionary of the Society of Friends who labored in China, was amazed to hear her singing in Chinese. At a camp meeting in Beulah Park, Ohio, they shared the same room and bed. In the night they were both awake and Sister Montgomery began to sing softly in tongues, and the missionary, Mrs. Shimer, told her she was singing in a Chinese dialect to one of the tunes often heard in China. During the rest of the night she sang or talked Chinese in different dialects. Mrs. Shimer said to her: "You have not yet talked in

Mandarin, which is my dialect." Mrs. Montgomery said: "I will ask the Lord to let me speak in Mandarin."

The next morning at the meeting Mrs. Montgomery began to sing in Mandarin, which Mrs. Shimer interpreted. Sometimes the most difficult Chinese songs were reproduced note by note with mighty ascriptions of praise. Twice the Lord gave Sister Montgomery the interpretation before Mrs. Shimer could translate what she said, and in each instance the interpretation was verified by Mrs. Shimer.

Sister Montgomery's "Home of Peace" in Oakland, Calif., has been a center of blessing for many years. Many have found Christ as Saviour and Healer in her meetings in Oakland. Together with her devoted husband, George H. Montgomery, she has been a succorer of many. The Home of Peace has always been wide open for missionaries.

God has wonderfully used Sister Montgomery's pen. Sixty-six years ago she began to publish her monthly magazine, "Triumphs of Faith." She has written several books and many tracts.

Soon after the Assemblies of God fellowship was formed, Mrs. Montgomery became affiliated and has been one of our ministers ever since. And now she has finished her course in a full age, like a shock of corn cometh in in its season, and many of her spiritual children will arise and call her blessed.

count every symptom as a lie of the enemy. "Let God be true, but every man a liar; as it is written, That thou mightest be justified in Thy sayings." Rom. 3:4. When we are sick it is often very hard to stand against the repeated attacks of the enemy, but "God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will, with the temptation, also make a way to escape." 1 Cor. 10:13.

He often sends other members of the body to stand with us in faith, to lay hands upon us for healing (Mark 16:18), or "elders" to anoint us with oil in the name of the Lord. James 5:14-16. If, however, we stand in a lonely place, and have no such help, He will be our strong tower and make us "more than conquerors."

He is praying for us always that our faith may not fail, and He will never leave us nor forsake us. Each trial of faith and victory won will enable us to help some other struggling soul. When there is no one to lay hands upon you in Jesus' name, lay your own hands upon your suffering body in that all-powerful Name, remembering that you are nothing, and that your

name is not recognized at all in the transaction but that it is "His name, through faith in His name," that makes you whole. "And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." Acts 3:16. Often have I done this, and have proved again and again that His name "is as ointment poured forth."

We are told in Mark 11:22 to "have faith in God." But the margin reads, "Have the faith of God." Again, in Gal. 2:20, we see that we are to live "by the faith of the Son of God." Jesus is the Author and the Finisher of our faith, and He will work His own faith in our hearts. Let us give up our own poor attempts at faith, and take the faith of the Son of God.

The Lord Jesus has faith in His own power to make good all His promises; and He will fill us with this faith, so that we, like Abraham, may be "strong in faith, giving glory to God," and we shall be "fully persuaded that what He has promised, He is able to perform." Rom. 4:20.

speaking people right here in our own states, cities, and towns of America.

Offerings should be sent to Fred Vogler, Home Missions Secretary, 336 West Pacific Street, Springfield, Missouri.

VICTORY OVER DEMONS

The story of victory over demonism in the Solomon Islands, is told by Ernest Gordon in the *Sunday School Times*.

In a village canoe-house where the spirits of departed chiefs are supposed to live, a group in a circle pass from hand to hand a timeworn stick, while the monotonous chanting and blowing of Pan's pipes creates the needed atmosphere.

"Suddenly one of the group becomes possessed as he grasps the stick. His muscles are taut, his eyes glaring, and in unearthly tones the demon speaks through him, telling the exact place where the precious tortoise and turtle are to be found. And strange to say there they are found and caught without difficulty."

In a Christian village some had fallen into these practices with consequent injury to Christian life and witness. Their teacher, therefore, called them together and told them to pray, then to work to make a fishing-net which only Christians should use and with no taint of heathenism on it.

The great net took months to make and daily prayer was made that God would be glorified before the heathen. When at last it was finished, all gathered about the canoes in a simple service of dedication and prayer.

This time there was no toiling—and taking nothing. They had not been out long when a large school of porpoises was sighted. Rapidly the canoes began to encircle the school and drove them into narrow waters where the net could surround them. To the excited and happy natives was revealed, not only porpoises and turtles, but also the coveted dugong, which for years neither they nor the heathen had been able to catch.

When they reached home again, all gathered about, the heathen in amazement, the Christians in deep thanksgiving, as they heard the leader tell of God's answer to prayer.

WHEN BROTHERS BITE

Police records for 1945 in the city of Philadelphia show that 39 persons were bitten by some other human being. The name "Philadelphia" means "brotherly love." Evidently the residents of the city of brotherly love are not all living up to the name. The church is supposed to be made up of brethren who love one another, too, but sometimes they likewise "bite" one another. Paul had to write to the Galatian Christians and say: "Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:14, 15.

A man who lisped said, "What the world needth ith for thumone to build a better mouth-trap." What he said was truer than what he meant to say. But God has provided a good "mouth-trap;" it consists of a heart full of divine love and the checks of the Holy Spirit.

Our Home Frontiers

Another fiscal year has just come to a close at headquarters, and while we can give an accurate financial report of our receipts and disbursements, only eternity's pages will reveal the balance sheet of spiritual gains.

Good reports are coming to us each week of what is being accomplished in our various home missionary endeavors—successful Vacation Bible Schools on several Indian Reservations; Christian converts among the Jewish people; and increasing interest on the part of the natives of Alaska for the gospel; a great revival and manifestation of the Holy Spirit in the children's home in Juneau; the acquiring of a 120-acre farm in the Matanuska Valley for the children's home at Palmer, Alaska; new forward steps in our evangelization of the deaf-mutes by means of the sign language; and eagerness on the part of prisoners to hear the Word of Life.

These are some of the opportunities for which we as a fellowship are responsible. In addition to this far-reaching ministry, there is a vast pioneer field in the form of untouched areas in each of our local districts. During the summer months tents are erected, or meeting places improvised, so that the full gospel message may be taken into hitherto untouched cities and towns. As a result many new congregations are established each year through the efforts of the various district councils.

The field most recently undertaken by our Home Missions Department is one of nearly

eight and one-half million souls—the foreign-speaking population of our country. These can be reached only by workers who can minister to the people in their own language. At the present time there have been formed among these foreign-speaking people separate branches of the General Council for the Polish, Russian, Ukrainian, Yugoslavian, German and Hungarian groups. The last two named are self-supporting; while the others still need considerable help.

It is the aim of these branches to become entirely self-supporting, and eventually they will be, as new members are added to the churches and congregations become strong enough to support their pastors and evangelists. Until this time comes, it is our responsibility to help them. A field of eight and one-half million souls presents a great open door—a strong challenge to our Assemblies of God fellowship. At present the monthly budget for this work calls for the sum of \$675.00. This includes partial support for seven pastors and evangelists, and the publication of three foreign-language periodicals.

Financing this work has become a heavy drain upon our general home missions fund, and so we are appealing to our readers to assist us in this work. We shall appreciate it if each of our churches will send a special offering designated for the "Foreign Language Groups." This is not a ministry being done on the foreign mission field, but among foreign-

The PASSING and the PERMANENT

A GOOD RULE

A recent ruling by the British Broadcasting Company eliminates drink propaganda from all its programs. Liquor is not even to be mentioned in drama and comedy broadcasts.

GOOD PROPAGANDA!

One liquor propagandist said: "The Bible is propaganda against our business. We should work to put the Bible off the radio networks as a measure of self-protection. If the people can be persuaded to believe the Bible, they can be persuaded to bring prohibition back."

MARRIAGES AND DIVORCES

Official records of Mobile County Chancery Court in Alabama show that from January 1 to July 25 of this year a total of 1,462 divorce petitions were filed, while 1,309 marriage licenses were issued. Thus the divorce petitions exceeded the marriage licenses by 153, indicating that the breakup of the American home is proceeding at an alarming speed, and that the future must hold spiritual revival or else moral chaos.

SMITH MEMORIAL STAMPS

Have you seen the new American postage stamps bearing the picture of the late Alfred E. Smith? This is the first time in history that our Government has issued a stamp in memory of a man who was defeated in his bid for the presidency of our country. It was issued just at the time a nation-wide campaign was being made to raise funds for a Catholic hospital in New York City in memory of Mr. Smith.

ASTROLOGISTS ASTRAY

"Old Moore's Almanack," published in England, has an annual circulation of 3,000,000 and contains the predictions of the astrologists. It is amusing to read in the 1946 issue, dated January, that a heavy defeat of Japan next July "will occasion rejoicing," and that Tokio "will receive crippling air blows" in August. Evidently God is still confounding the astrologers, as He did in the days of Joseph and of Daniel, exposing their deception and proving that "the secret things belong unto the Lord." Deut. 29:29.

"SCHOOL FOR CRIME"

In a survey of 115 moving pictures the following items were noted: 87½% showed smoking; 66% showed drinking; 49% showed vicious bedroom scenes; 57% showed murder by homicide; 43% showed drunkenness.

There were 74 deaths by violence; 59 assaults; 54 murders; 36 holdups; 21 kidnappings.

A total of 406 crimes in 115 pictures. In another survey of 500 pictures, 82% dealt in subjects of crime, sex, and illicit love.

No wonder the movie theater has been called, the "school for crime."

A MEMORIAL LIGHT

A perpetual light has been kindled at Rachel's tomb in Palestine, in memory of the millions of Jews murdered in Europe during the past ten years. "Rachel weeping for her children, and would not be comforted, because they are not." Matthew 2:16-18.

PALESTINE RESEARCH CENTER

A new Biophysical and Physical Chemistry Research Center is now under construction at Rehovoth in Palestine. It will be the nucleus of a \$4,000,000 Weitzmann Institute of Science, which will help make Palestine a world center towards which scientists, as well as industrialists and agriculturists, will look in the future.

FERMENT IN ISRAEL

More than a thousand Jewish survivors from Europe, mostly orphan children, recently sailed from Marseilles for Palestine.

Time carried a photograph of a boatload of Jewish immigrants anchored off the shores of their Promised Land. A big banner on the ship bore the words, in Hebrew, "Keep the gate open; we are not the last."

Jews are flocking to Palestine as to a place of refuge in a stormy world. But a worse storm awaits them there, according to God's Word. The "king of the north" shall descend upon the land and the Jews will be caught between conflicting armies, as between the upper and nether millstones. Already the coming event casts its shadow before. Fighting between Jews and British is claiming many lives. The Arabs are resisting the Jewish immigration, saying, "We will grab at any straw—Russia or anyone who will help us." The Jews are to be pitied—and to be prayed for. They need a Messiah, even Jesus of Nazareth, to deliver them from their plight.

JEREMIAH WAS RIGHT

A recent report by the *United Press* states that seven letters, written more than 2,400 years ago and discovered by Dr. Sami Gabra, a Coptic archeologist, in a tall stone jar, were described today as further corroboration of texts of the Bible.

Each of the letters begins with religious invocations to pagan deities at the temple of Nebu at Asswan in Upper Egypt and to the "Malekat Shemin," or "Queen of the Sky" mentioned in Jeremiah (44) I, Verses 15, 16, and 17.

In the Bible, Jeremiah is angry with Jews of Egypt—"against men who know that their wives were offering incense to gods other than Jehovah"—and the Jews of Pathrow (in Upper Egypt) replied: "We wish to offer incense to the Queen of the Sky and make libations to her."

Gabra, a professor at Faud El Awal University, pointed out this was the first concrete proof of Jeremiah's words that the Jews were worshipping heathen gods.

ADVERTISING THE GOSPEL

A few weeks ago Brooklyn saw a stirring sight in the annual Sunday School parade, which has been held regularly for 117 years. Before the eyes of Governor Dewey, Mayor O'Dwyer and other notables, over 85,000 Protestant Sunday School members marched in parade, demonstrating the fact that not only does the Sunday School have the message that children and young people need, but it still has the power necessary to attract them and hold their interest.

NEW MISSION FIELDS

As part of its industrial decentralization policy, the British Government proposes to build "satellite" towns throughout England. Each of these new towns will be a new mission field, and Christian leaders are wondering how churches can best be organized therein. "Merely to put up a building and expect a congregation to fill it, will no longer work in some parts of secularized modern England," says the editor of the London *Christian News Letter*. This editor suggests that a Christian community ought to be planted in each new city. Not only send a minister there, but let several Christian families deliberately move in and work for the promotion of God's kingdom while carrying on their regular secular activities. "Ye are the salt of the earth"—not the preachers only, but every believer as well.

LABOR AND THE BIBLE

The CIO has published a picture strip, in pamphlet form, entitled, "The Bible and the Working Man." Patterned after the comic strips, it attempts to prove that God is on the side of the labor unions. It likens the command of Pharaoh to the children of Israel to produce bricks without straw, to a modern industrial "speed up." It says: "God frightened Pharaoh into negotiating with the children of Israel, but Pharaoh didn't bargain in good faith. He'd start contract negotiations but drop them as soon as each plague ended. Finally God chose Moses to lead the greatest strike and walkout in history, when 600,000 Israelites left Egypt. . . . As Paul said, 'What shall we say to these things? If God be for us, who can be against us?'"

Labor leaders are not the first men to try to prove their theories by the Bible. Others have done it and usually only one side of the question is presented. Actually the Bible does have considerable to say regarding the relationship of master and servant. Labor leaders would do well to study the sixth chapter of Ephesians, the third chapter of Colossians, and similar passages of the New Testament, in which the responsibility of the employee is emphasized as strongly as the responsibility of the employer. If both employees and employers could be brought to see their duty one towards another in the light of God's Word, and could be enabled to submit to that divine authority, every labor dispute would be settled quickly and peaceably, and there would be greater happiness for all concerned. But the natural man does not like to submit. A supernatural change in the heart of man is therefore the only means to industrial peace.

OUR



MISSIONARY ADVANCE IN

Glimpsing the Spiritual Side

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me." Jeremiah 49:11.

THE widows and orphans of the Assiout Orphanage in Egypt have learned that God means just what He says. Each day, food supplies and clothing are a miracle from the hands of the heavenly Father. But food, clothing, and shelter are not the only needs of life.

The following reports give us a glimpse of the spiritual side of life in the orphanage. Joseph I. Brown tells us: "Some weeks ago we were asked to assist in giving communion at Miss Trasher's orphanage. What a marvelous sight it was to see so many children taking part so earnestly in the worship service.

"After the message, Miss Trasher gave a short exhortation and then said, 'Let us pray.' As she knelt, around fifteen hundred little knees hit the floor, and such praying was heard as one would hardly expect from children.

"When time came for the bread and wine to be passed, many of the children were so lost in His presence that they had to be aroused to partake."

A description of a baptismal service comes from Lillian Trasher, founder of the orphanage. She writes, "Last Sunday, May 12, was a wonderful day for us at the Assiout Orphanage when 267 girls and boys from the orphanage and four outsiders followed the Lord in baptism. Brother Gutel and his wife came from Cairo, Brother and Sister Brown from Assiout, Brother Arin and several of the Egyptian pastors from the villages.

"We did the baptizing in our swimming pool, while the water engine pumped fresh water into the pool all the time. I cannot describe the joy that filled my heart as I led many of my older children into the water. I

had raised them from tiny babies. It has taken years to get results. It is not like having a revival meeting and dozens of strangers getting saved. This has meant years of hard work—from teething, whooping cough, measles, correcting, scolding, and praising. Oh, it has been a very long, long road with many ups and downs, and many times of wondering where the food was coming from. But now with some—it is all over. They are grown and starting to walk alone without my help. Oh, it was a joy to see them all in white, marching two by two from the church to the baptismal service!

"The children had been praying for days before to be ready to openly give their lives to God. All of the big girls made new white dresses to be baptized in. It was really a lovely sight to see all of these young people starting out openly to serve the Lord. One girl whispered as she walked forward, 'O God, may this really be the beginning of a real new life!' Hundreds of smaller boys and girls wanted to be baptized also but we felt that they were too young, so we told them to wait until next year.

"These will be the fathers and mothers in hundreds of homes all over Egypt. It will be they who will carry on the light after we have finished our work here on earth."

An additional sidelight on the baptismal service is furnished by Brother Brown in his description. "We had a lovely little song and prayer service before the baptizing began. Miss

Trasher has suffered quite severely the past few months with rheumatism and so wasn't planning on going into the water. However, some of the girls were a bit fearful of the water; so the first we knew she had her shoes off and was in the water baptizing. As we were baptizing the boys, I was thinking of our recent convention when two young men whom Miss Trasher had raised were ordained to the gospel ministry. Perhaps many of these young boys will carry the light of Calvary to the coming generation if Jesus tarries."

Meet Our Workers

Elmer A. Frink

THIS section of Nigeria, which formerly was a child of the Iboland District, is to be organized and set in order as a separate District the latter part of June. It is to include the whole of Benin Province, though we are only working now in one of the four divisions. We feel that the Lord has great things ahead for us. Calls are coming from everywhere, but we just can't supply pastors. However, we are glad to have four young men from this district in Bible School, and we recently received word that three of them had received the Baptism in the Spirit. The fourth had received before going to the school. We have high hopes for these young men. My wish is that there might be forty instead of four.



Some of the Assiout Orphanage family who were recently baptized in water—267 boys and girls who publicly took their stand for the Lord Jesus Christ and were baptized May 12, 1946.

THE DARK CONTINENT

Three of the boys have been teaching school, and the fourth was qualified to teach but just got out of school last year. It is imperative that we have schools, for our only hope for tomorrow is the youth trained in our schools. Then too, any of our boys attending other schools are beaten by the teachers until they attend the church sponsoring the school. We have two schools in this District, and 200 boys and girls enrolled. Week after next, Gabriel Oyakhilome is conducting a revival at one school. There are a number of the boys who have not given their hearts to the Lord, and we are looking for a real move.

I wish that you could meet Gabriel. It is he who started the work in this area and whom the Lord has used so wonderfully. Recently at a pastor's monthly meeting, he stood with tears in his eyes and read the hymn, "Take my life and let it be consecrated, Lord, to Thee." He then said that he desired above all to be so possessed of the Lord that he might be used in a greater way for His glory. He is so humble and yet so wise.

Jeremiah rose to say that he had been finding it difficult to get on, due to the high cost of living now and insufficient income to meet his needs. But he added, that one day while he was thinking and praying about it, he remembered the closing chapter of 2 Samuel. There David had been commanded by God to go and offer sacrifice on the threshing floor of Araunah. On his arrival, Araunah offered the threshing floor and some oxen to David. But David refused them both, replying, "Neither will I offer burnt offerings unto the Lord my God of that which cost me nothing." Jeremiah went on to say that neither did he wish to render unto the Lord a service which cost him nothing. Consequently, he would welcome his difficulties, that his Christian service might cost him something. I thought that God's miracle stood before us, for just a little over four years ago Jeremiah was offering to his "juju." He has had no schooling, but has taught himself to read and write English, as well as to speak it fluently.

Michael Oyakhilome stood to say that he was reminded of God's call to Abraham, who, when he was called, obeyed immediately, nothing questioning. "It seems to me," said Michael, "that Abraham was a good pen in the hand of God. God could take him up at will and use him as he pleased. My desire is that I might be a pen in the hand of God that He might take me and write His message on the hearts of heathen men."

Oh, how I marvel at the law of God that is able to convert the soul! Who but God could have changed this heathen heart and revealed such mysteries to him?



Harvey Wagner With Christ

The Foreign Missions Department regrets to announce that Harvey E. Wagner, missionary to China, passed away on Monday afternoon, July 29, while visiting friends in Atlanta, Georgia.

Brother Wagner was taken suddenly with a severe pain in his stomach while he was preaching on Sunday morning of July 21. The brethren gathered about and prayed for him, but a high fever persisted, finally reaching 108 degrees just before his death on July 29.

Harvey E. Wagner was born July 5, 1902, in Peckville, Pennsylvania. He was ordained in November of 1929, and sailed for Southwest

China that same month. In 1936, he and his family returned to the States on furlough. They sailed again for China in 1938, returning for furlough in 1944. Brother Wagner and his wife were making final preparations to return for the third time to their adopted land, when the Lord called our brother to a better home above.

Many who knew our brother will remember his happy laugh. Just prior to his death he told his wife that he was ready to go, and therefore must have anticipated the possibility of his departure. One of his last wishes was that, in the event of his death, his wife might return to China to continue her ministry.

Our sympathy goes out to Sister Jarmila K. Wagner, and son Stanley Paul, aged twelve.

News Flashes!

Mrs. Lucie de Lattre left Miami on July 20 to go to Haiti as a teacher. Mrs. de Lattre, who has been teaching French at Central Bible Institute for the past two years, was formerly a teacher in Haiti.

* * *

Mr. and Mrs. Ragnar E. Udd, missionaries now on furlough from Nyasaland, Africa, are announcing the arrival of a new son, Timothy Edward, born June 28. Congratulations!

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Mr. and Mrs. Einar G. Peterson and family returned to Cuba the latter part of June for their second term on the field.

* * *

Hilda Reffke, missionary to Cuba, returned to the States in July on furlough. Welcome home!

* * *

Pedro Z. Collado, one of our ministers in the Philippines, announces his address as: Marbel, Koronadal Valley, Cotabato, Philippine Islands.

* * *

Mr. and Mrs. Howard Osgood and family, Doris Marsh, and Lilly Ganz have arrived in China.

* * *

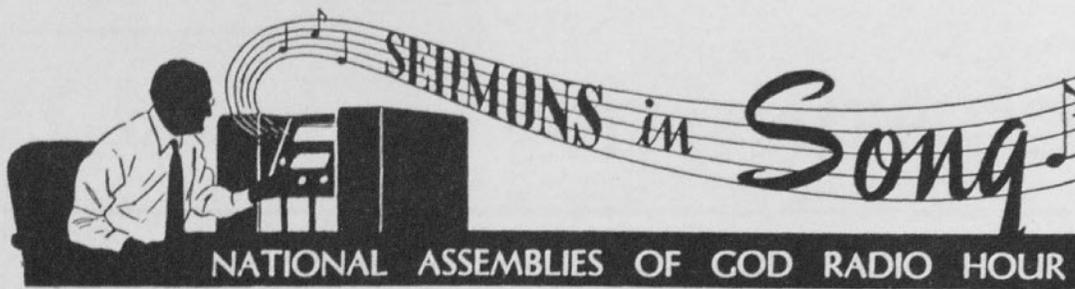
Mr. and Mrs. George C. Slager, missionaries who were interned in China during the war, have arrived in the States for furlough. Welcome home!

Florence M. Smith, Ouagadougou, Ivory Coast.—Some time ago we wrote that in one day seventeen souls from one village sought salvation as a result of a faithful native Christian woman's testimony. A few days ago the native preacher from that village related the following sequel.

A powerful medicine man in a nearby village, boasted that he had medicine to drink which would turn him into a lion (a common belief among the Mossi), and that he would kill everyone who had given up faith in his spirits. After trying for two months to carry out his threats—of course, unsuccessfully—he came to know that this God was more powerful than all his jujus. So he called the native worker to his home, publicly burned his medicines and jujus, and came out on the Lord's side. He told our worker that one juju had cost him a cow and a calf; another, the equivalent of five dollars and a good pair of trousers; and the third, about three dollars and fifty cents. These are large sums of money in this land.

Four other members of his household asked God's pardon for sin at the same time. The fruit of their repentance is manifest in that they are now making brick to build a chapel in their village.

Send contributions to Noel Perkin, Secretary, Foreign Missions Dept., 336 W. Pacific St., Springfield, Missouri.



A great door and effectual is open to the Assemblies of God through our radio program, *SERMONS IN SONG*. Great, first of all, because it bears the greatest message of mankind—that of salvation, deliverance, and hope to the lost, bound, and despondent, through the living Christ. Great, too, because there is no other means of communication at the present time as rapid as radio; how better can the King's business be done in haste? This great door is our opening, each week, into the homes of untold millions of persons throughout the United States, as well as several foreign fields, without regard to color, creed, or social standing.

Unlike the minister in the pulpit who can discern the response of his people to the spoken message, and can see the results of the Spirit's moving when sinners kneel at the altar, the radio messenger cannot know the effectiveness of his ministry except as testimonies reach him by mail. Surely *SERMONS IN SONG* has enjoyed an effectual ministry thus far as evidenced by the testimonies and notes of encouragement received daily by the Radio Department. Here are a few excerpts from our radio mail bag:

"I might take this opportunity to tell you how much I have enjoyed the Sunday morning radio programs. These programs are beyond criticism, and will surely attract the attention of many unsaved people whose hearts will be touched by the 'Sermons in Song.' This is a worthy contribution to the world-wide missionary effort."—M. T., Texas.

"Each week I tune in to your broadcast, and each week I find it a blessing. One of the many reasons I love to listen to your program is because it prepares my heart for the morning worship at my own church. I can sit here writing all day and never end, telling how much I enjoy your program. You have my prayers that your program will continue to be a success in the soul-saving campaign for God."—O.O., Indiana.

"The radio broadcast seems wrought of the Holy Ghost and is much enjoyed."—E. F. H., Kansas.

"We received the radio program from the Oakland station. We were blessed in our souls as we listened to the singing and Brother Williams' message; we felt impressed that much prayer had been made for God to be in the program, and we felt the gentle presence of the Christ as the program was going over the air."—W. H. S., Calif.

"Today I was listening to your program and it made me to wonder. I am a sinner without God in my life, but I am concerned about my

soul. I desire your prayers."—O. S. T., Alabama.

"The program comes in so clearly here. Though I am hard of hearing, Brother Williams' messages are plain to me. I enjoy the whole program. A friend who never heard a Pentecostal message before listens every Sunday to the broadcast. Surely God is well pleased with this gospel program. May He continue to lead and bless in *SERMONS IN SONG*."—S. L. R., Colorado.

If you have not yet caught the vision of the opportunities presented by this radio ministry, won't you ask the Lord to give you such a vision? Pray for an effectual ministry through *SERMONS IN SONG*. All correspondence and offerings for this work should be sent to Assemblies of God Radio Hour, P. O. Box 70, Springfield, Missouri.

A Faithful Servant in a Dry Place

(Continued From Page Two)

cause God had ceased to love His prophet. He loves us with an everlasting love. We may reject *Him*, we may *rebel* against Him, we may *wound* Him, we *rob* Him of the privilege of blessing us, but we are absolutely powerless to kill His love. Cling to this fact more than you cling to life itself, that God loves you. He loves you when you are little. He loves you when you are big. He loves you when you are good. He loves you when you are bad. He loves you when your world is bright, no less when it is black as starless night. Elijah's brook did not dry up because God had ceased to love him.

Neither did this brook run dry because Elijah had sinned. It did not dry up because Elijah had taken himself outside the circle of God's divine will, though brooks often are made dry for this reason. Sin is ever fruitful of moral famine and desolation. It is ever the mother of pain and anguish. There are many today whose sorrow is made all the deeper by the conviction that the brook was dried up because of their own iniquity.

But while most suffer because of their sin, there are others who suffer because they are good. It took a long time for us to find this out. The wisest at one time thought that whenever any individual

suffered, it was positive proof of sin. Job's three companions were sure that was so. But Job stood strong in his integrity and God vindicated his claim.

Why, then, did the brook dry up? It dried up for the same reason that all other brooks in that drought-stricken area dried. There had been no rain. Back of this calamity lay the sins of Israel. Elijah, therefore, was suffering from a guilt not his own. He was sharing the pain and the tragedy of the sinning nation of which he was a part. Our lives are interwoven one with the other. We have the privilege of rejoicing with those that do rejoice, but the price we pay for this privilege is that we are often compelled to weep with those that weep. Elijah's calamity then came to him at the hands of his sinning people.

God is not to be charged with this calamity. Even assuming that the drought was sent of God, it was the sins of the people that made it necessary for Him to send it. The prophet was so one with God that he could say a hearty amen to all His judgments. And what is true of the prophet is true of ourselves. Hold fast to this fact; that when evil comes, God is not the originator of it. In God's judgments we see alike His goodness and severity against sin. "Shall not the Judge of all the earth do right?" He will. He does. To this solid conviction we may safely cling: God, our Father, has never inflicted one single wrong upon any human soul since the morning stars sang together. We need to hold firmly to this fact because there is a constant tendency to charge God with calamities for which He is in no sense responsible.

"Why does not God stop the war?" was asked again and again in those awful days of blood and tears. He did not stop the war for the same reason that He did not prevent it. And He did not prevent it because He could not, having made man free. He has given him the privilege of choice. He had given him the power to take the path that leads ever upward, to where the light lingers forevermore. But with this there had also to go the privilege of choosing the other path. If a man is gifted with the possibility of climbing, he must also have the possibility of descending into the depths. Therefore, there are tragic calamities occurring every day that God simply cannot prevent and still allow man to continue to be man.

Another fact we need to learn is that while God is not the author of evil, He is not helpless in the face of evil. When the brook dried up, Elijah did not have to die of thirst. God had other plans for him. Over yonder at Zarephath was a widow at whose skirts a hungry child was plucking. God sent His prophet to find sus-

tenance there. She became a blessing to him and he became a far greater blessing to her.

The cause of the drought in Elijah's day and on other occasions of God's similar judgments, is set forth in Psalm 107:33, 34: "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein."

But God is merciful, and at Carmel we see the rebuilt altar and the sacrifice, and the fire of God's judgment falling upon the sacrifice. This speaks to us of another altar, Calvary. There we see the perfect sacrifice—the Lamb of God bearing our sins, and we see the judgment of God against sin, when all the billows and waves of divine wrath against sin come upon that spotless Sacrifice.

After the sacrifice at Carmel Elijah "prayed again, and the heaven gave rain." James 5:18. The abundant rains that followed surely speak to us of the shed Spirit at Pentecost that followed the shed blood at Calvary.

When God gave rain in response to the prophet's prayer, the dried-up brook Cherith was replenished. Has there been a drought in your life? Has there been sin that has caused that drought? If so, get back to the altar, to the sacrifice, to the Saviour. Make a full confession of sin, (James 5:16), and God in His great love will cleanse you from sin. Then you can pray in faith for the reviving rains. When these come, the weary pilgrim can "drink of the brook in the way: therefore shall he lift up the head." Psalm 110:7.

"I Sat Where They Sat"

(Continued From Page Five)

Japanese for the first time, we had our one, precious little girl with us. She was almost two years old and was a great joy in our lives. But she had insufficient food on the road, and we could get nothing for her which she had been accustomed to eating. It was January and the weather bitterly cold and damp. We fled all night and then she took ill and suddenly died. But listen to what I am going to tell you now. Even in this experience my Saviour was good to me. He comforted my heart and gave me joy for sorrow and praise for the spirit of heaviness, and I know that I shall see my dear little girl when I get to Heaven. I haven't had to sorrow as you have done because my Saviour has been so near me to comfort and bless and give the needed grace."

Then one very poor refugee woman came up to me, touched my garments and said pleadingly, "Tell me more of that

Saviour. Does He love me and can He save me, too? Is He able to give me the comfort and joy that He has given to you?"

"Yes," I quickly replied, "He will be to you what He has been to me if you will only trust Him. He will forgive your sins. He will give you comfort in your sorrow and grace for these difficult days. And what is more, He will prepare a home for you in Heaven. It will be a home far different from this hut in which you are now living."

The conversation of that day was the beginning of new things in our midst. A sympathetic and responsive chord in their lives had been touched, and thus God began to break through the darkness of their pagan hearts. They now began to listen with new interest. The former dullness and listlessness and carelessness had gone. In the weeks which followed, numbers of them came to tell of how they were now trusting the Saviour and to mention the new rejoicing which had come to their hearts. It was then I found myself quietly praying, "O Lord, I am glad for every bitter experience through which Thou hast called me to pass because it has been the means of showing these needy women how to find Thee as their Saviour, Comforter and Friend."

OUR LORD JESUS

As I thought of the Vine and the branches, what light the blessed Spirit poured direct into my soul! How great seemed my mistake in having wished to get the sap, the fullness out of Him. The vine now I see is not the root merely, but all—root, stem, branches, twigs, leaves, flowers, fruit: and Jesus is not only that; He is soil and sunshine, air and showers, and ten thousand times more than we have ever dreamed, wished for, or needed.—*J. Hudson Taylor.*

WHY NOT?

Mrs. Ray Kromer, Route 9, Spokane, Wash., writes: "I would like to write a word of praise and thanksgiving to God for the Evangel. He used it as a means of my salvation about five years ago."

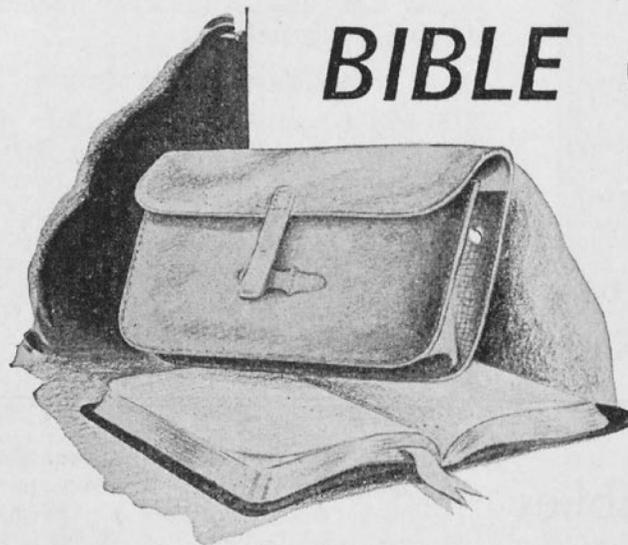
Why not subscribe for some friend? The Evangel only costs \$1.00 per year (Canada, \$1.50); 50 cents for 6 months, or 25 cents for 3 months, to any place in U. S. A. It may be the means of your friend's salvation, too.

"Let us endeavor to commence every enterprise with a pure view to the glory of God, continue it without distraction, and finish it without impatience."

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BIBLE CASES



This Bible case is made of genuine brown cowhide leather. The cut at the left shows the case closed. It will carry Bibles of different sizes; the largest that can be carried in this case is 9x6x2 inches. There are no metal hinges or parts to get out of order.

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Sunday School classes or individuals wishing to earn extra funds by selling Greeting Folders may send for confidential price list. Quick sales, good profits will provide for the purchasing of that church library that you have long needed. It is a means of spreading the Gospel.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

Among the Assemblies

KENMARE, N. DAK.—June 9 concluded a 2-week campaign with Evangelist Ruth Larson of Leonard, Minn. The stirring messages will not soon be forgotten by this community. Four prayed through to old-fashioned salvation. The entire church received a new spiritual awakening.—L. W. Backman, Pastor.

PORTLAND, ORE.—In a recent 8-week meeting at the Westside Assembly of God Tabernacle, with Jack Stiles Sr., Evangelist, 90 persons were baptized in the Holy Spirit, including 22 children; many were healed of long-standing ailments, 25 were born again, 42 were baptized in water, and many received gifts of the Spirit. I have been in Pentecost for twenty-six years and have never before seen or experienced anything so wonderful and so scripturally sound. Brother Stiles will be a real blessing to any congregation.—Wm. F. Hageman, Pastor.

MINEOLA, TEXAS—We recently closed a wonderful revival with Evangelist and Mrs. V. E. Wilson. Our church was helped in every department, with the Sunday School showing an increase, and the prayer life of the church being revived. Souls were saved and filled with the Holy Spirit, and we feel like pressing the battle to the gate. The anointed preaching from night to night was certainly appreciated. Sister Wilson's ministry with the children was a great help in the revival effort.—S. D. Salyer, Pastor.

PLYMOUTH, IND.—We have had a splendid 3-week revival with Mr. and Mrs. William Pickthorn of Springfield, Mo. Six children and young people found Christ as their Savior and 4 received the Baptism. The entire church was edified and blessed under the anointed teaching ministry of Brother Pickthorn. The Divine Healing services were especially blessed and a number were definitely touched in their bodies. The saints felt that this revival was one of the finest in the history of the church and the revival fires are continuing to burn.—William Van Winkle, Pastor.

EVANSVILLE, IND.—God certainly did meet us in a revival conducted by Evangelist Fred Numrick of Springfield, Ill. From the first night souls were saved, one was filled with the Spirit, and the entire church was moved in a wonderful way.

We came to this city a little over a year ago and started this work. We began in the home of one of the sisters. In three months we were able to obtain a building. In our first Sunday School service we had 10 out; last Sunday we had a record-breaking attendance of 141.—Hansel P. Vibbert, Pastor.

Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

MADRAS, ORE.—August 27—; D. L. Rhodes, Evangelist.—Alfred R. Brown, Pastor.

BILOXI, MISS.—August 28, for 2 weeks or longer; Olen E. Brown, Evangelist.—J. R. Harris, Pastor.

CLAY CITY, IND.—August 7—25; James S. Eastman, Danville, Ill., Evangelist.—Dale C. Zink, Pastor.

SWARTZ, LA.—August 4—; Ernie Reb of Alaska, Evangelist.—H. A. Berry, Pastor.

CORYDON, IOWA.—August 11, for 2 weeks; "The Gospel Music Makers," Frank, Gladys and Dorothy Lummer.—H. H. Lummer, Pastor.

PINE ISLAND, MINN.—August 6—25; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Darrell K. Wiley is Pastor.—By Evangelists.

RALEIGH, N. C.—State-wide C. A. Convention, August 21—22; Hilliard Griffin, Dallas, Texas, speaker.—Douglas Carroll, C. A. Secretary.

WELLS, MINN.—August 27, for 2 weeks or longer; Carl and Edna Goodwin, Evangelists.—A. W. Nelson, Pastor.

DUENWEG, MO.—August 4, for 3 weeks or longer; John W. Plattenburg, 508 Blue Ridge, Kansas City, Mo., Evangelist.—Leroy Duke, Pastor.

HOUSTON, TEXAS—First Assembly of God, August 27—Sept. 15; Evangelist and Mrs. Don Malough, Seattle, Wash.—W. N. Dunn, Pastor.

BRANDON, MANITOBA—Pentecostal Church, August 4—31; Mae Eleanor Frey, Evangelist.—Ralph Hornby, Pastor.

ROSEBURG, ORE.—August 11—; V. J. Gardner, Wenatchee, Wash., Evangelist; Wayne Conklin, Everett, Wash., Musician and Singer.—Wm. C. Ross, Pastor.

HUCKMAC (NEAR CANTON), OKLA.—All-day Fellowship Meeting, August 20. Floyd Murray, morning speaker; E. L. Saxelid, afternoon speaker.—Willis D. Stafford, Secretary.

SAN PEDRO, CALIF.—22d and Leland Sts.; August 18, for 2 weeks or longer; Evangelist and Mrs. Robert Perryman, Los Angeles, Calif.—Vincent J. Trani, Pastor.

SALEM, ORE.—State-wide C. A. Convention, Evangelistic Tabernacle, August 31—Sept. 3. William E. Long, Convention Speaker. For accommodations write Ethel Berglund, 919 Stump St., Dallas, Ore.—Heath W. Lowry, C. A. President.

PENTECOSTAL ASSEMBLIES OF CANADA

General Conference of the Pentecostal Assemblies of Canada, Winnipeg, Manitoba September 19—24.—C. B. Smith, General Superintendent.

CAMP MEETINGS

Rocky Mountain Camp Meeting, 5700 S. Broadway, Denver, Colo., August 13—23. G. F. Lewis and Arthur S. Arnold, speakers.—J. E. Austell, District Superintendent.

Berean Camp Meeting, 641 S. Boundary St., San Diego, Calif., August 11—Sept. 2. Martin Luther Davidson, evening speaker. Write Berean Alliance, 641 S. Boundary St., San Diego 2, Calif.

Nebraska State Camp Meeting, Lexington, Nebr., one mile west on Highway 30, August 16—25. A. N. Trotter, special speaker. For further information write Sup't M. F. Brandt, 601 N. 28th St., Lincoln 3, Nebr.

Indiana District Camp Meeting, Camp Krietenstein, Lake Malone, near Brazil, Ind., August 24—Sept. 2. Arthur Arnold, main speaker. Write Glenn Perkins, R. D. 7, Box 395, Terre Haute, Ind.

Lakeview Gospel Camp, Troutburg, N. Y., August 3—18. Robert W. Cummings, H. C. McKinney, and V. R. Jackson, speakers. Youth Conference, August 26—Sept. 2. Ralph Harris, main speaker. Write F. D. Drake, 688 Tonawanda St., Buffalo 7, N. Y.

Mississippi Camp Meeting, Hurley Magnolia Springs Camp Ground, 22 miles north of Pascagoula, Miss., August 18—25. C. M. O'Guin, special speaker. Other ministers from nearby Districts will speak in morning services. Write Pastor W. Grady Mizelle, Route 2, or Harvey L. Smith, Box 262, Pascagoula, Miss.

West Central District Camp Meeting, Lake Maurer, one mile south of Excelsior Springs, Mo., Sept. 3—12; R. A. McClure, Denver, Colo., morning and evening speaker. Presbyters and visiting ministers will speak afternoons. For room or cottage write Z. E. Miles, 317 E. Excelsior St., Excelsior Springs, Mo.

Southern California C. A. Camps: Camp Sierra, 55 miles N. E. of Fresno, August 17—24. Olga Woodworth and C. M. Ward, teachers. Gene Martin, evening speaker. Write Earl Draper, 5065 Platt Ave., Fresno, Calif.: Forest Home, 16 miles east of Redlands, Sept. 3—8. Olga Woodworth, Wm. Long, and other speakers. Write E. C. Williams, 1154 Orange St., Redlands, Calif.

MONTANA C. A. RALLIES

Eastern Montana C. A. Rallies: Laurel, August 27; Miles City, August 28; Glasgow, August 30; Havre, Sept. 2. Russell Rexroat, Pratt, Kansas, Youth Evangelist. Vernon and Lois Grosse, Spokane, Wash., will assist with their music.—Eugene A. Born, C. A. President.

MISSISSIPPI DISTRICT COUNCIL

The annual session of the Mississippi District Council will convene at Kingston Assembly of God, Laurel Miss., August 13—15. F. C. Cornell, Superintendent of Oklahoma District, main speaker. For further information write Jeff Gibbs, Host Pastor, Box 52, Laurel, Miss., or H. L. Smith, District Secretary, Box 262, Pascagoula, Miss.—Chas. S. Craighead, District Superintendent.

MISCELLANEOUS NOTICES

FOR SALE—40x80 tent, with seats, sign, and platform for piano. Good condition. Price \$500.00. Write W. Keith Reed, Box 727, Greeley, Colo.

NEW ADDRESS—Eminence, Mo. "After 14½ years at Lebanon, Mo., we have resigned and have accepted the pastorate at Eminence."—E. E. Hembree.

NEW ADDRESS—Route 2, Box 9, c/o L. T. Cook, Raccoon Road, Canfield, Ohio.—Ernest V. Berquist.

NEW ADDRESS—c/o W. A. Buchanan, Woseley St., Clayfield, N. 2, Brisbane, Queensland, Australia. "We are sailing from San Francisco, July 31, aboard the 'Marine Falcon' to evangelize in Australia."—Mr. and Mrs. F. A. Sturgeon.



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Evangelistic

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NEW ADDRESS—1721 Alameda Ave., Alameda, Calif. "After 5 years as pastor of the First Assembly of God at Cheyenne, Wyo., we have resigned to accept the pastorate of Glad Tidings Church in this city."—Paul L. Ferguson.



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INTERESTING!
EXCITING!**

WE KILLED A BEAR! By Paul Hutchens. Here is a story that will keep any boy curled up in his chair, for the members of the Sugar Creek Gang are real boys who find plenty of excitement in the woods, field and swamps of their own neighborhood.

These boys will stand firm for what they believe. **Price 75c.**

THE TRIPLETS OVER J. O. Y., By Bertha B. Moore. Another happy, rollicking tale of the Baer children, full of light-hearted fun and activity. Read how they came to broadcast over Radio Station J. O. Y.; had their pictures published in the daily paper, and took on a new "junior partner" as the family gained another member. **Price 75c.**

JEHOVAH'S MAN, by Edwin T. Randall. The story of a fictionized account of the happenings in the kingdom of Israel at the time of the prophet Amos, who warned of the Judgment of God on the social evils of his day. (For boys.) **Price 30c each.**

FURTHER ADVENTURES OF THE SUGAR CREEK GANG, By Paul Hutchens. Those who have read of the earlier adventures of the Sugar Creek Gang won't want to miss this book; and those who haven't will want to get acquainted with these boys right away, for the Sugar Creek Gang have a way of running into exciting experiences. **Price 75c.**

SUGAR CREEK GANG GOES CAMPING, By Paul Hutchens. What could be more temptingly welcome to a boy than a camping trip to the north woods with the Sugar Creek Gang?

The big blue lake and the spacious green forest provide ideal background for more thrilling adventures of this merry bunch of boys. **Price 75c.**

TRIPLETS GO SOUTH, By Bertha B. Moore. The Baer youngsters invite all their young reader friends to take a trip to Florida with them to spend Easter vacation with their Aunt Mary. The trip was fun, too, but what a surprise when they came back home! Why not go South with the Three Baers? **Price 75c.**

MYSTERY AT SUGAR CREEK, by Paul Hutchens. A coon hunt, a party at Old Man Paddler's cabin, a fugitive from justice and other rather spooky and dangerous experiences all add to the mystery and adventure of this story. **Price 75c each.**

THE SUGAR CREEK GANG IN CHICAGO, By Paul Hutchens. Chicago is an exciting place to the boys—the rushing traffic, the tall buildings, and the thousands of people see to it that the Gang have plenty to remember and talk about when they go back home and gather on the bank of their Sugar Creek. **Price 75c.**

THE TRIPLETS IN BUSINESS, By Bertha B. Moore. Mix three jolly youngsters, a new house, a candy stand, two new friends, somebody who needs help, and plenty of excitement—and you have a story that boys and girls will enjoy. This story provides wholesome entertainment for boys and girls up to 14 years. **Price 75c.**

A CHILD'S STORY OF THE BIBLE. This is a Bible story book written especially for children. Beginning with Genesis and closing with Revelation, the story is full of interest, and is written so that it will be easily understood by boys and girls. In the development of the Biblical narrative constant reference to the Bible is made. **Price 75c.**

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Charles E. ("Daddy") Robinson understands that the child receives many of his first and lasting impressions from the living things about him. So Mr. Robinson makes nature speak out to the glory of God.

He causes the birds and insects to give a vocal lesson on the faithfulness and the wonderful provisions of the heavenly Father. And in these stories in a most fascinating manner animals are made to speak: Sally Cottontail, Hush-Wing the Owl, and other wild friends as well as the barnyard varieties, are given voice to teach important character lessons.

In language the child understands and loves—and enjoyed by grown-ups too—"Daddy" Robinson in this series makes a definite contribution to child-character.

The Adventures of Sally Cottontail, The Adventures of Keo the Colt, The Adventures of Blacky the Wasp, The Adventures of Hush-Wing the Owl, **Price 35c each.** The Gnat's Life Boat, **Price 50c.** Complete set of 5 books, **Price \$1.50.**

